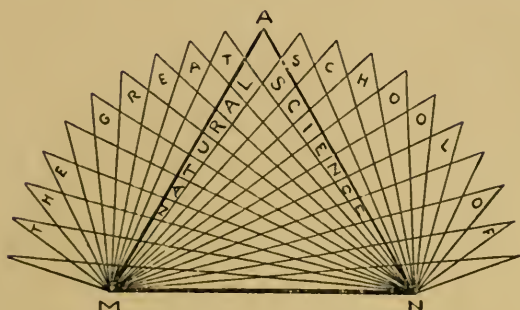


# THE GREAT WORK IN AMERICA



*The Philosophy of Individual Life*

SEPTEMBER 1927

Volume III

Number 5

Addressed To The  
Progressive Intelligence  
Of The Age

## THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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### CONTENTS

PAGE

PACIFISM . . . . .	J. E. Richardson, TK	1
MY POINTS OF VIEW . . . . .	Joseph A. Sadony	9
"GETTING RELIGION" . . . . .	Noneta Richardson	11
RIDDLE OF THE SOUL . . . . .	Geo. P. Bauer	15
MEDITATION AND CONCENTRATION . . . . .	TK	19
LOVE (POEM) . . . . .	A.E.	21
CURIOSITY . . . . .	Acee Kay	22
SELF-PITY . . . . .	Noneta Richardson	26
LETTERS FROM A SAGE . . . . .	Sigmund Lowe	29
QUESTION BOX . . . . .	TK	37

# THE GREAT WORK IN AMERICA

*"Fools Deride, Philosophers Investigate"*

## PACIFISM

(Cont.)



UT every student of international conditions, especially the intellectual and Soul conditions of the nations in their reciprocal relations, must agree that while they seem to be showing some signs and indications of progressive evolutionary tendencies, nevertheless, it would not be healthy for anyone of them to make a public "Declaration of Peace At Any Price" just yet.

In the course of my studies of this subject of "Pacifism at any Price," it has occurred, more than once,—a number of times, in truth—that I have heard men of the finest degree of intelligence, and in apparent sincerity, refer to China, as a Pacifist nation, to prove their contention that war is absolutely inexcusable under any conditions or circumstances. Likewise they have referred to China to establish the fact that any nation may exist in any sort of national environment, without even having to defend herself against other nations, however greedy, ambitious, or low down the scale of morality and virtue.

I must confess that China has seemed to me to be a very poor example for the justification of their extreme pacifistic views.

1. Her national life goes back to about 1000 to 1200 years B.C. which means that she has a national history of at least 3000 years. But, as early as the fourth century B.C. she began the building of the great "Chinese Wall" (one of the "Seven Wonders of the World.")

But what was she doing? Simply undertaking the most extensive and expensive engineering feat the world has ever known. Why? to *defend* herself against the encroachments of foreign invasions.

This wall they continued to a distance of something over 1500 miles. The wall itself was, on an average of about 18 feet thick at its base, 12 feet at its top, 35 feet high, with towers every 100 feet that were at least 40 feet high, as look-out stations from which to watch and anticipate the approach of foreign armies of invasion.

In the building and repairs of this wall, China spent, it is estimated, something more than the value of \$100,000,000,000.

But this was the very smallest part of her real expenditures; for it is estimated that it cost her the lives of more men than were sacrificed by all the warring nations in the late world war. In fact, it has been estimated that China put more than 40,000,000 human lives into that great defensive achievement. As a "peace" move, it has always seemed to me that it would have been quite as cheap, if not vastly cheaper—in both human lives, and money, human degradation and suffering—if

she had never built a foot of that wall, and had devoted the money and human lives to the less savage, and more humane business of meeting her enemies on the field of battle, and simply overwhelming them with superior numbers. How does it strike you, friend reader?

Suppose our country had the alternative today, of building such a wall (only a vastly better wall, along the Canadian and Mexican borders, and all along the Pacific and Atlantic Oceans, and the Gulf of Mexico to save us from having to go out and meet our national enemies and possible invaders; or, go to work and complete 100,000 military air-planes and equip them with munitions and men, and be prepared to go out and meet the nations of the world in defense of our country.

Now, as a truly "pacific" undertaking, which would you recommend?

As for myself, I believe the latter alternative would be vastly less expensive—in material wealth and human lives,—than the former; and infinitely more effective as a defensive move—for *Peace*.

But, mind you, this does not mean that we should turn those air-ships and munitions and men loose to go out and make aggressive war upon other nations. It must be construed solely as a *defensive* line of suggestion.

But, in this connection, it must not be forgotten nor overlooked, that there are certain definite and carefully defined ACTS (specifically covered and included in the body of *International Law*), which, in themselves, constitute WAR. They take the place of any aggressive declaration of

war. In all such cases, it is possible for a nation that is acting strictly on the defensive, to be put in the position of making the first public *declaration* of the existence of a *state* of war.

For illustration: When Spain committed the hostile act of sinking the "*Maine*," that nation committed an act of *war* against this country. No formal declaration of war on our part was necessary, except to give notice to other nations that "A state of war" existed between Spain and this country. But, the aggressive act of war committed by Spain, placed our country immediately on the defensive, and we went to war on that basis. We were not the aggressors; but after Spain opened hostilities upon us, we had nothing left but to accept the gage of battle, or prove ourselves and our nation cowards. Had we done the latter, there can be no possible doubt that other nations would have taken it as a notice to the world that we would not defend ourselves when attacked. What would have been the outcome, it is impossible to say, at this time; but it is perfectly apparent to any intelligent American, that we would have lost all our prestige and influence for good as a great World Power. No nation that will cringe and lie down when attacked can ever hope to command the respect or the consideration of other nations.

Here is something with which it does not seem possible that pacifists, generally, can be acquainted. It is this::

Within the last 1000 years China has been engaged in more wars, and civil uprisings than almost any other nation on earth. She has had wars



with France, with England, with Russia, with Japan, with Tartara; and there has been almost continual domestic struggles. In a number of these conflicts large numbers of lives were lost, and vast property destroyed.

It does not seem to improve the situation, so far as pacifism is concerned, to know that most, if not all, of these wars with foreign nations have been defensive on the part of China. Even if it is admitted that the attitude of China has been pacific, this only shows that other nations have simply taken advantage of her pacific attitude, and have sought to gain advantages over her and profit at her expense. And that is exactly what has occurred. But, at the same time, it proves that Chinese pacifism has stopped at the point of *defense*. She has engaged in war with some of the most powerful nations, again and again to *defend* herself from unjust aggressions from without. In most instances she has surrendered various valuable trade advantages, commercial benefits, and large indemnities. Until today Manchuria and other northern states and provinces are virtually under control of other nations who are seeking to extend their advantages in China.

If this sort of thing is not resisted with all the powers and resources, of both money and men, China will slowly and surely be picked to pieces by the cormorant nations that are seeking to control her, and will die. A fitting epitaph upon the monument over her national grave would be: "*China—Died—a victim of her own Stupidity.*"

In other words, the time has not yet arrived

when any nation can safely throw down all the bars of her national defense, and say to the world: "This nation will no longer *fight*." What would occur today if "*Uncle Sam*" should advertise to the world that our own country had concluded to heed the demands of pacifism, and would no longer engage in war with other nations, regardless of provocations?

No intelligent individual, in the light of history, right up to the present time, can doubt the fact that such an announcement would immediately precipitate a race between other nations for the purpose of seeing which one could get an air fleet to our Atlantic seaboard first. Poor old "Uncle" would get no more sleep after that.

But some of our readers who have not yet gone so pacific as to permit a bully to kill his wife and baby and himself—and offer him thanks for the courtesy—may come back with the assertion that they are not of the "*at any price*" kind of pacifists. In fact, they do believe in *defensive* warfare. They believe that when a nation is actually *attacked* it has the right to *defend* itself.

But, in that case, look at Belgium and France in the late world war. That war was the bloodiest in all history. Even though France and Belgium were *forced* into it, and were actually fighting for their very *lives*, that does not mitigate the fact that they sacrificed more lives and property, and themselves killed more men and women and children, and destroyed more property than in any war of their entire history. In other words, a *defensive* war may be, and often is, just as destructive of hu-



man life and property, and just as productive of suffering and sorrow as a war of aggression.

Just here and now, however, let us consider another aspect of pacifism which deserves attention. This arises from the attitude of the citizen who goes about asking the very pertinent question: "Why should I have any regard for the *Constitution*? I didn't make it. I didn't have a thing to do with it. In fact, I wasn't there when it was made. Will anybody tell me why I should risk my life for, or even *obey* the Constitution, when I wasn't even consulted about it before it was signed and published to the world?"

With the utmost consideration, let me see if I can give you an answer that is conclusive enough to satisfy you:

1. Let me answer "Yankee fashion"—by asking YOU a question which may not have occurred to you before: "I know that you regard yourself as a morally accountable and personally responsible individual. I know also that you are aware of the fact that this is solely because there is a 'Moral Order' in Nature back of the Moral Law, which all men of intelligence recognize, acknowledge and admit themselves bound by. But WHY do you recognize the Moral Law of Nature, and hold yourself bound by it? You were not there when the Law was made. You had nothing whatever to do with its enactment. There isn't a man living today who had a vote on it. They are all in the same boat with YOU. But they all recognize the Law, and cheerfully acknowledge themselves bound by it. WHY?"

Because it is the foundation upon which all human society rests. All man-made laws are based upon it. Without it mankind could never exist in social relations. Hence, without it neither societies, organizations, states nor nations could exist. Wherever Moral Law does not exist, the Law of Might prevails. Animals live upon each other only because they are not bound by the Moral Law. The only thing that makes you any better than the predatory animals is the simple fact that you *are* bound by the Moral Law. Free any community of men today from their responsibility under and accountability to the Moral Law, and that community will become a saturnalia of selfishness, greed, lust, rapine, murder, and every other so-called crime in the entire calendar. NOW tell me why it is that you are morally accountable and personally responsible under the Moral Law, and glad to acknowledge its binding force upon you, even though you had nothing whatever to do in making the Law. It is because you know that you need the protection of the Moral Law against the overwhelming evil passions of men if it did not exist.

(To be continued)

Your Elder Brother,

J. E. RICHARDSON, TK.



*From the Valley of the Pines*

MY POINTS OF VIEW

By JOSEPH A. SADONY



IT IS TO BE presumed that if a man has spent the better part of his life in the study of Human Nature as it presents itself in the light of Prophecy and the understanding of experience, that he will have acquired an attitude toward life that is worth seeking. And it is also to be presumed that a man who has crystalized his thoughts into ideal environments (which are, after all, only the shadows of simple and successful principles upheld) must possess or have acquired knowledge that stabilizes the value of his "Point Of View."

Such a man, however, possesses a diamond of which he becomes more jealous with his years, for he has eaten of magnitude that has devoured himself, and finds the diamond not his own to dispense with, but an endowment held in trust for those who seek, knock and ask. To throw pearls before swine is not merely to lose your pearls, but to expose the Master's tears to ridicule.

As to what I have found that I should guard so jealously,—it is that which everyone may—*must*—find out for himself. But I have been asked by many for a "message." Repeatedly, I have been asked for expression of my "Point of View."

Those who live in the clouds and are unfamiliar with the feeling of moist earth under bare feet, ask

me broad questions that it is not wise to attempt to answer,—some that are unanswerable.

Some who have walked through my gardens ask me how to live right and be happy. Others ask me if I believe in Immortality, and why I believe in God. They believe I have “found something.” And I do not deny it. Why should I? They force me to speak personally by inquiring into my experiences and what manner of man these have produced.

If I should place all those who have thus, knocked at my door, in a crucible of analysis, and boil them down to the “average man” of my acquaintance, I should find as my correspondent an interesting complexity to whom I would reply in simplicity.

He would at times imagine himself an “Atheist,”—but would soon discover that while an Atheist may be “contented,” he cannot be “happy,”—and his desire for happiness would soon disillusion him.

Everybody wants to be happy, but they do not know how. No one wants to be bad. To be bad is natural, but to be good is God-like, toward which every human being strives secretly.

People seek what they think others are seeking, and what they do not realize they already have. . . . At least be fair to yourself. Do not lie to yourself. For that is the only permanent foundation to real happiness and success. Charity begins at home.

## "GETTING RELIGION"



HIS is a term generally accepted as meaning "an emotional jag." (There are emotional jags, you know, as well as liquor jags.) It usually indicates that the individual who has "gotten religion" has swung to a fanatical extreme from his usual way of living and has foregone the pleasures of "the world, the flesh and the devil." In other words, he has become fanatical in regard to the normal pleasures and enjoyments of life.

Such an individual suddenly receives a "call" from the Divine, and feels the responsibility of carrying on the Lord's Work, as he sees it from his limited vision. He becomes so elated and worked up over the idea, that an emotional hysteria develops in him and he sets out to redeem the world and bring religion to all mankind—religion as *he* views and accepts it. He endeavors to carry his fanaticism to all his fellowmen and associates, regardless of their degree of intelligence or development. He makes no allowance for the fact that some are not yet ready for his kind of religion; nor does he recognize the fact that some of his associates have already recovered from just such an "emotional jag" as he is on, and have passed to another degree of development. In his fanaticism he endeavors to pigeon-hole all his fellowmen in his own limited class and degree. Where he does not succeed, he becomes grossly intolerant.

In the orthodox religions we are tolerant of this,

realizing that in the churches, the great appeal is made to the emotions; and the emotional class of individuals usually are the ones to whom the orthodox religions appeal most strongly. Therefore, we expect to find "emotional jags" in the people of this class.

But often, too, we find this fanatical "emotional hysteria" where we would least expect to find it—among the class of people who have drifted away from orthodoxy and become interested in the broader, bigger and more reasonable philosophy of life which is based on natural law. Here one would expect to find reason developed and poise established to a point far beyond emotional hysteria. Here one would expect to find balance and equilibrium.

Oftentimes we do—particularly when the individuals have made a definite study of the laws of Nature, and have come to an understanding of them. But quite frequently we find those who have "gotten religion" when they came in contact with the broader principles of natural law and living. Such as these develop an emotional hysteria as a result of coming in contact with a philosophy which, to them, means great satisfaction and comfort.

These start out to become Nature's own exponents and exemplars. They become hysterically good, and fanatical to the extreme of becoming intolerant with what they have come to believe is not strictly constructive. They become over-serious. To them even the normal pleasures and joys of life become prohibitive; and they take their



pleasure in prohibiting others from enjoying these normal diversions of life.

They go off on an "emotional jag" until Time, and a better understanding of Balance and Poise teaches them to reason rather than to "emote."

When an individual reaches a status of development where he is able to understand the principles at the basis of living a constructive life according to Nature's laws, it would seem he had reached a point where he is able to apply reason and judgment. Temperance rather than Prohibition would seem to be expected of him. And instead of him "getting religion," we would seemingly be justified in expecting him to "get reason" and become temperately balanced.

It would seem that any religion or philosophy based upon Science and Natural Law should possess the elements of exactness which would make excessive emotionalism impossible; and, in most cases, this is undoubtedly true. But it might be said that frequently there is one who allows the pendulum of Emotionalism to swing too far, and lead him into a certain character of Fanaticism which prohibits normal pleasures, and causes him to become more or less intolerant of those who are temperate in their normal pleasures.

Such as these, however, are not the true representatives of natural law and living. They merely have been temporarily swept off their balance through an emotional hysteria of fanatical goodness; and when they have come to a more thorough understanding of the real meaning of Nature's laws and their application to individual life, then

will they become balanced and poised and realize that

Reason leads to Temperance; Emotionalism to intemperance and intolerance, and instead of "getting religion" they will "get reason" and become representative normal individuals, of a sane and logical philosophy.

NONETA RICHARDSON.



### MY PSALM

Courage I need, to bear the brunt of pain;  
Truth, that those trusting me trust not in vain.  
Pure would I be, that they who hold me dear  
May keep their vision cloudless, fine and clear.  
Much strength I need, not for myself alone,  
But for hopeless ones whose strength is gone.  
To these, my Brothers, I'd be friend indeed,  
Their hearts to cheer, their fainting steps to lead.  
And of my substance, Heaven's Gift to me,  
I'd freely give, nor name it charity.  
So shall my torch upon the Path shed light  
To guide some weary pilgrim through the night.

ABBIE GERRISH-JONES.

THE RIDDLE OF THE SOUL  
GEO. P. BAUER



OCRATES: "The Soul is uncompounded, incorporeal, invisible, and therefore indissoluble and immutable. The Soul is not conditioned by the bodily elements, but has the power of controlling them."

The Soul is either an individual entity, or it forms a part of an universal whole—it cannot at the same time be both. (May it not? How about the individual cell of the human body? Editor.) But if all the souls of men formed part of an universal whole—and they would be that if they were "uncompounded, incorporeal"—then how could we explain the obvious, proven, and incontestable scientific fact of Individuality?

We know with scientific exactness that no two of all the millions of human beings on this earth are alike; neither physically, mentally, spiritually, morally, psychically or any other way.

This proves the Law of Individuality in Nature. Individuality, according to the concentrated findings of the world's eminent scientists means, being different from any other like entity, having one's own peculiar and distinct characteristics and idiosyncrasies with all that pertains thereto.

In view of this scientifically identified and acknowledged fact of Individuality are we not absolutely forced to the logical conclusion that the Soul of each and every human individual is an entity in itself—a oneness peculiar to itself? And is not Individuality the opposite of universality?

Therefore, since we have logically proven the individuality of the Soul, and since because of that fact we know that it must be a oneness, then it must of necessity be corporeal, must have shape of some form, be a body of some sort. And a body implies substance of some kind. Without substance there cannot be a body no matter how high its refinement or vibration may be—there must be something which vibrates. (Good logic Ed.)

Furthermore, to say that the Soul is “immutable” is an unscientific statement, because it contradicts Nature’s known Laws of evolution, progress, and unfoldment.

Nothing in Nature is static. Everything moves either forward or backward—evolutes or devolutes. Is there any logical reason to suppose that the Soul is an exception in the scheme of Nature?

But of course Socrates stated a scientific truth when he said that: “The Soul is not conditioned by the bodily elements, but has the power of controlling them.”

I, the Soul, certainly possess the power of controlling my physical, mental, spiritual and psychical faculties, capacities and powers, if I deliberately exert and exercise my power of will to that end. As to whether the Soul is “indissoluble” or not is a problem that as far as known not even the greatest of masters has solved.

Spinoza: “The Soul is the idea of the body, and the body is the object of the soul; whatever is in the one *really* is in the other *ideally*.”

If the Soul is but the idea of the body—meaning that part of the body where thinking is done, the

brain—then it has no real existence, and is something abstract, without direct influence upon the human entity. A concept that is misleading and unscientific because it contradicts Natural Law.

But Spinoza strikes close to scientific truth when he says: “whatever is in the one (the body) really is in the other (the Soul) ideally.”

In other words, if “ideally” means an exalted condition of unfoldment then it is scientifically correct to say that in the Soul, the center of man, is contained the conception, power, capacity and faculties for the development, progress, and unfoldment of the entire human entity and every phase thereof to the highest unfoldment and perfection.

Wundt: “Soul is not substance, but action or activity.”

If the Soul is not substance it is not corporeal, if it is not corporeal it is not a oneness, if it is not a oneness then it has not, cannot have Individuality; which concept is opposed to Nature’s Law of Individuality.

However, the Law of Individuality, like all Laws of Nature, being fixed and immutable, any theory or concept which attempts to contradict it is not based on fact.

If, then, the Soul were nothing but “action or activity” then it would be an effect and not a cause. Activity or action is an effect or result due to natural causes. If therefore the Soul is an effect it cannot be the center, the controlling part of the human entity which directs all of its activities, and is therefore itself a cause. In that case

it would be subject to something else, something higher in man.

Milton: "The Soul is the seat of life or vitality; the source of action; the animating or essential part of Man."

The Soul cannot be the seat of life. Because if this were a fact then every animal entity, from the amoeba to the highest of the species would be a soul-controlled being, possessed of intelligence and the power of independent, logical reason.

In that case even plants would be intelligent beings, for they also are endowed with vitality.

But it is scientifically true that the Soul is the "—source of action" intelligent, logical action in Man.

And, since the actions of animals are due to impulses motivated by their instincts and desires, without logic or reason, they cannot be soul-controlled beings.

Shakespeare: "The Soul is the leader, the inspirer, the moving spirit, the heart."

The Soul is indeed the "leader and inspirer" in man, but it cannot at the same time be the spirit which is distinct from it, as much so as the head differs from the heart. Neither can the Soul be the heart of man, except in an allegorical sense, meaning the center of man, just like the physical heart is the center of the blood-circulating system; wick is no doubt what the great poet meant.

(CONT.)



## MEDITATION AND CONCENTRATION

"Concentration is a mental process which represents the voluntary focusing and holding of the attention on a given problem, subject or object. Meditation is a mental process which represents involuntary attention to a given problem, subject or object. In Concentration the attention is focused and held by the voluntary act of the Will. In Meditation the attention is focused and controlled by the impulse or emotion resulting from the press of the problem itself. Concentration is voluntary, active, definite, positive. Meditation is involuntary, passive, shifting and negative." (H. M. W.)

"Meditation is the Soul's search for whatever knowledge the subject under consideration may offer. Concentration is the focusing of the powers and capacities of the Soul on a definite object to accomplish a definite result." (H. G.)

"Concentration is intensive, exclusive, rational mental activity. Meditation is a passive, inclusive, intuitive mental activity." (E. O.)

"Meditation is the process of mental review in which Reason and Intuition act simultaneously. Concentration is purposeful mental activity under the direction and focus of Will." (J. F. M.)

Concentration is mental control or one-pointedness. Meditation is mental control or one-pointedness, plus active reasoning." (H. W. R.)

"Concentration is the voluntary process of directing the powers of the intelligence upon the thing under consideration, to the exclusion of

other things. Meditation is the mental process of viewing, contemplating and analyzing the thing concentrated upon, from every angle, in every detail and its relation to other things."

(G. P. B.)

"Concentration is a mental process, involving individual power to hold Attention to a focal point, determined by Choice. Meditation is Concentration for a Spiritual Purpose. Concentration implies the *process*, Meditation implies the *process used for a Spiritual Purpose*."

(E. A. H.)

"Concentration is the use of the Intellect in focused Attention, which means under the sustained direction of the Will. Meditation is the use of the intellect in an unfocused manner, which means not under the sustained direction of the Will. Concentration promotes power of Attention and increases Will Power. Meditation lessens the power of Attention and Power of Will, and promotes mind-wandering." (R. F. G.)

The Great School's differentiation:

**CONCENTRATION:** The Process of fixing and holding attention of the Mind ("the intellectual activities of the Soul") upon a definite subject of Thought, for a specific purpose.

**MEDITATION:** The Process by which the attention of the Mind is permitted to dwell upon and wander, without restraint, through, over and about the various phases of any given subject of Thought, without specific purpose.

Next Question: Differentiate between Ethics and Esthetics. TK.

## Love.

“A. E.”



ERE I lose myself in the vastness and  
drowns myself in the peace,  
While I gaze on the light and beauty  
atar from the dim homes of men,  
May I still feel the heart-pang and pity, love-ties  
that I would not release;  
May the voices of sorrow appealing call me  
back to their succour again.

Ere I storm with the tempest of power the  
thrones and dominions of old,  
Ere the ancient enchantment allure me to  
roam through the star-misty skies,  
I would go forth as one who has reaped well  
what harvest the earth may unfold;  
May my heart be o'er brimmed with compassion;  
on my brow be the crown of the wise.

I would go as the dove from the ark sent  
forth with wishes and prayers  
To return with the paradise blossoms that  
bloom in the Eden of light;  
When the deep star-chant of the seraphs I  
hear in the mystical airs,  
May I capture one tone of their joy for the  
sad ones discrowned in the night.

Not alone, not alone would I go to my rest  
in the heart of the love;  
Were I tranced in the innermost beauty, the  
flame of its tenderest breath,  
I would still hear the cry of the fallen  
recalling me back from above,  
To go down to the side of the people who  
weep in the shadow of death.

## CURIOSITY

ACEE KAY

"A little nonsense now and then,  
Is relished by the best of men."



OMELY PHILOSOPHY has it that "Curiosity killed the cat." But, *curiosity* didn't! Curiosity may have lured the cat into innumerable dens of "trouble," and finally, into one of such serious nature that its life was claimed as a forfeit. But, what of the innumerable times before, when its curiosity was rewarded by the discovery and capture of luscious mice?

Before the vanguard of civilization fenced-up the broad plains, the beautiful, timid, fleet-footed little antelope generally kept out in the open prairie, where neither man, nor predatory animals could stalk them. However, if a hunter, viewing them from afar, acted strangely, or did anything mysterious, such as to lie on his back in a slight depression, with his feet in the air, and a blanket spread over them which he kicked up and down at irregular intervals, *curiosity* would impel those timid little antelope to approach much nearer and nearer such mysterious object of their curiosity, until finally they were lured within the range of the hunter's rifle.

Thus, *curiosity* may be the essential element of a precedent "cause" whose "effect," or effects, may merge with others as the elements of a subsequent "cause" of such destructive nature that it may

claim life as the forfeit. We may also conceive various conditions under which *suspense*, as a negative, vitality-consuming phase of curiosity, may entail serious and more or less destructive consequences—but curiosity itself never kills, nor is suspense often fatal.

The impulse of *curiosity*, vitalized by the essence of eagerness, directed by attention, sustained by interest (and then doing as it pleases), supplies the instinctive urge that prompts ignorant intelligence to seek enlightenment. It impels the individualized intelligence to investigate whatever its attention perceives as being *unusual*, and whatever its interest stimulates a desire to comprehend. Hence its field of activity is as broad as the whole limitless field of ignorance.

Curiosity, therefore, has many desirable phases which, like the branches of a vigorously growing bush, spread themselves upward and outward to blossom in the sunlight of constructive enlightenment. These, then, fairly overshadow all those undesirable phases or aspects of curiosity that creep and grovel in the mire of destructive impulses.

Contemplation of *curiosity* as a source of harmless amusement, brings back recollections of a hoax I perpetrated, about forty years ago, whenever a picnic or a lawn party, with twenty-five or thirty boys and girls scattered about in small groups, furnished a suitable setting. My chum and I, with fingers on lips for "secrecy," and with the most elaborately over-done motions of sneaking-up on some individual or group, would cir-

culate around from place to place. Occasionally we would suddenly stop and "act innocent," as though the intended victim were looking in our direction, and we must avoid arousing suspicion. Then, with eyes "squinted" so that no one could tell which way we were really looking, and with heads "jerking" around as if we were startled by lurking dangers on all sides of us, we would proceed, round and round, saying never a word.

Everyone, of course, became intensely *curious*, to find out what it was all about, and who was to be the "victim." After we had stopped several times to "look innocent," ostensibly to avoid detection, everybody in the "crowd" tried to help us by acting as if they were not paying the slightest bit of attention to our movements, so as not to arouse the suspicion of the unknown victim. Each group we passed thought, of course, that we were stalking some victim in the next, or in some other group beyond. Finally, after many rounds and many pauses to "look innocent," when *curiosity* seemed about at its bursting point, and each moment of suspense seemed hours long, and all were literally "holding their breath" for something to happen, we'd again suddenly stop to "look innocent"—and stay that way!

The sole object of the hoax was to arouse *curiosity*—to develop it to a high pitch of expectancy—and then leave it "dangling in the air." It is great fun, if you don't weaken—and lasting fun! An all-day sucker isn't even a flash in comparison with it. Years afterward, some of those "girls"—the mothers of another generation of "kids" neatly



old enough to be similarly hoaxed—teased me to tell them what it was all about, and who was to have been the victim—and they don't know yet!

Everyone who likes grape-fruit served with the partition-skins unbroken and only the seeds removed, i.e., without having them "cored" and all butchered up, probably knows how difficult it is to make sure that every last seed has been taken out. During the rosy period of the first few months after marriage, I used to take delight in finding two or three overlooked seeds, and then while ostentatiously depositing them on my plate, to "kid" the wife by solemnly remarking that the evidence clearly indicated that she was still in love—for "love is blind"—and here were some seeds that proved that she was blind. It became a regular "game," and sometimes when there were no hidden seeds left in the grape-fruit, it required some skillful maneuvering to secure some and to slip them in without being detected.

The floor-plan of the cottage was such that either of two rooms could be used as a dining room. The one we used as the dining room opened directly into the kitchen, and the adjoining room, which was our bed room, had a door opening into a pantry off the kitchen. One morning when I hadn't been in the kitchen at all, and the wife had thoroughly probed and "butchered" the grape-fruit so as to make sure that no seeds remained, she brought them to the table, and then returned to the kitchen to bring in the coffee, or something. Quickly and silently I slipped out through the bed room and pantry, and, while the

wife's back was turned, secured two or three seeds from the plate on which the grape-fruit had been prepared, beside the pantry door. Quick work! for I had twice as far to go as the wife, and had to do it in less than half the time. When she returned to the table, I was very calmly eating my grape-fruit. As soon as she was seated, and undoubtedly looking at me while *talking*, I "discovered" the hidden seeds, and, with elaborate nonchalance, deposited them on my plate. The wife was so astonished that she was speechless—and that's "going some," as you benedicts will probably all admit!—so there was ample opportunity for a deep sigh of commiseration, and a few appropriate remarks anent the hopelessness of utter "blindness."

That was 22 years ago, and several times during a period of fifteen or more years thereafter, the wife has coaxed me to tell her the "secret" of it, for, she knows that she prepared the grape-fruit so carefully that not the least trace of a seed remained, and she is also sure that I was not in the kitchen! To repeat: It's great fun—and lasting—if you don't weaken! For she's still curious about it!

Nope! *Curiosity* didn't kill the cat!

Curiosity *didn't* kill the cat!

Curiosity didn't *kill* the cat!

Curiosity didn't kill the *cat*!

## SELF-PITY

"Self-Pity is one of the most unfortunate weaknesses to which erring human nature is subject. It is the immediate basis of a very large percentage of all human misery. It finds a lodgement in the consciousness of almost every individual who is striving for that which he sees his fellow men and women enjoying. It is profoundly destructive in its effects upon him or her who harbors it. Moreover, it is both scientifically unnecessary and morally wrong."

Every individual soul enters upon earth life fully equipped to build his Temple of Character and to travel his road of Self-Completion—the attuning, or balancing, of his triune nature. Nature kindly and generously has provided him the necessary tools of Consciousness, Will, a physical body, a spiritual body and a full set of faculties, capacities, powers, emotions and desires. These are her gifts to him as she sends him forth upon his journey of life. But with these gifts she places upon him the obligation to make a right use of the gifts. She provides that the recipient of her gifts must rightly use them, at all times and to the best of his knowledge and ability.

If we fail in fulfilling this concomitant obligation then we are unworthy of the generous gifts, and undeserving of them. Suppose the parents of a child make him a generous gift by supplying him sufficient finances to fulfill his desire of completing a special college course. The gift is made with the mutual understanding that it is for that

specific purpose. A few weeks later the son returns home and tells his parents that he changed his mind and used the money to buy himself an automobile which he could ill afford.

Now, would you, if you were the parent of the child, feel that he had merited or deserved the generous gift you had made him at the sacrifice of some of your own comforts? No, you would not. You would feel that the son was quite incapable of appreciating a generous gift and was undeserving.

So it is with the individual who fails rightly to use the generous gifts Nature bestows upon him. If he does not correctly use these gifts at all times, and as Nature intended, and to the best of his knowledge and ability, he is undeserving of them; and then, what right has he to indulge his Soul in Self-Pity?

Self-Pity only acts as a formidable barrier on our way of self-unfoldment and soul evolution, for it always results destructively. It has a tendency to fill the soul of its victim with a consuming grudge against the Great Creator, which destroys Cheerfulness, Faith, Hope, Courage and noble Aspiration. It sours his disposition and envelops him in misery. It arouses dissatisfaction, loneliness, unhappiness and soul stagnation. Truly, it consumes the very life of the soul.

Mothers allow themselves to become victims of Self-Pity over the monotonous and difficult work they have to do; the lack of outside companionship and social life due to domestic responsibilities; inadequate material possessions to meet their extrav-

agant demands; loneliness; supposed lack of appreciation on the part of their families; imagined ingratitude of husbands and children; fancied injustice; unreal impositions; personal deformities; defeated ambitions of youth and maturity; unsatisfied vanities; unrequited love, and unfulfilled happiness.

Many of these causes might be considered legitimate and well founded; but insofar as the mother allows them to envelop her soul in Self-Pity which affects her mental and home atmosphere, they are illegitimate and most destructive. Her Self-Pity brings on these unhappy and undesirable results:

1. It creates a most depressing home atmosphere.
2. It impedes her husband's mental life, and therefore his business success.
3. It acts as a deterrant to her children's mental, physical and moral progress.
4. It sets a most unhappy precedent to her family.
5. It causes unhappiness in her family circle.
6. It blights her own soul life and progress.

(CONT.)

NONETA RICHARDSON.



LETTERS FROM A SAGE

My Dear Boy:

Your last letter fills me with apprehension, and I must take this opportunity to warn you. For you evidently are beginning to step on dangerous ground. You are beginning to feel the lure of psychism.

You say you would like to develop psychic powers. Life is beginning to lose its attractiveness. There seems to be no hope for you unless you can extend the limitations of your consciousness into the world of spirit. You have been attending spiritualistic seances and have marvelled at the display of phenomena. Your ambition has been aroused and you feel as tho you too ought to develop magic powers of a similar nature. And finally, in a public service, a wonderful medium who seemed to know all things, told you that you had the makings of a glorious message bearer between the two worlds, and that if only you sit for development under her guidance it would not be long before you would blossom out into a great spiritual teacher. You would astound the world and become a blessing to mankind.

Ah, my child how little do you realize your proximity to the mighty whirlpool whose surface, apparently calm and placid to the untrained eye, is nevertheless the cap or covering of a powerful vortex whose suction has drawn in many an ignorant and unwary soul.

So then you must be warned, and I am taking this opportunity of quoting to you from a letter



from a very dear friend of my youth. He too succumbed to the lure and suffered the consequences which must accrue to every individual who listens to the siren's call to ones vanity and egotism.

"Dear Friend—Your last letter touched a responsive chord in me. For I realize that you do understand. You remember me as a boy, the envy and admiration of the neighborhood youth. Nature had blessed me with a marvelous physique. For even at the age of ten and twelve, I could outrun, outwrestle and conquer boys many years my senior in all forms of athletic contests. But my nature was by no means entirely physical. For I was a spendid musician, able at that tender age to play from memory for hours from the classics. And no school problems were too difficult for my youthful brain. In fact, I went through my schooling with ease and facility, completing my courses at a much earlier age than the average.

"I also seemed to have inherited a high degree of aesthetic and moral calibre. For being filled with a love of the beautiful and true, I was extremely sensitive to any form of inharmony, whether manifesting in the outer world or in the inner nature of an individual. And yet in spite of this sensitivity to "conditions," I was extremely courageous, never deigning to lie, and under no circumstances fearing to bravely face the issues of my youthful misdemeanors.

"Often I have looked back with a feeling of regret, thinking over my blasted life, and wondering why nature allows an individual, a living soul, to attain a certain degree of evolutionary unfold-

ment, with splendid possibilities and then lets him sink almost to the level of the animal plane, from which he prides himself he has long evolved. My reason, of course tells me that Justice reigns supreme and that man is the arbiter of his own destiny. And altho individuals do have the power to influence others for good or evil, nevertheless in the final analysis, we must look within ourselves to our own motives and attitudes for the secret springs of action, which enable us to become influenced to our own detriment.

"No chain is stronger than its weakest link. So in spite of the many fine tho possibly superficial attainments of my heritage, I must somewhere along the line of my evolutionary growth have sadly neglected the development within myself of those finer qualities of humility and self-reliance which would have enabled me even in youth to withstand the subtle and insidious appeal to vanity and egotism.

"Consequently, when at the age of twelve, I surreptitiously attended one of the spiritualistic meetings held in a little storeroom around the corner, there was ample material in my makeup upon which ignorant as well as vicious earthbound intelligences could build up their miasmatic structure of lies and deception. And from that moment I was doomed. For it was not long before the craving for more and ever more phenomena began to weave its mystic spell over me and I actually became a spiritistic gourmand.

"And altho there was a definite something within me which rebelled against my losing every ves-

tige of manhood and allowing me to sink completely to the lowest levels of mediumship, yet slowly and surely the death dealing influences were accomplishing their aim. For gradually my attention became inverted, as it were. My ignorance of the normal, healthy and constructive laws of true soul culture, coupled with my fanatical zeal for socalled spiritualistic development caused me to become introspective, gloomy and almost morbid.

"Life began to lose its attractiveness. School, music and all the normal cravings of growing youth went by the board, I began to delve into occult and mystic literature ad nausem. Nothing else interested me, and incidently I spent hundreds if not thousands of dollars in my incessant and insatiable craving and search for that true fountain of knowledge and wisdom which I intuitively felt must somewhere exist. I became interested in and associated with almost every type of medium, as well as ism and cult known to man. And contacted almost every shade of development, from the sublimely religious to the most degrading manifestation.

"There must have been protection for me, for in spite of my persistent willfulness, I would be led out of amazing dilemmas in the most uncanny manner. My path along the road to destruction would lead about so far, when something would bring me up short. A piteous and feeble attempt would be made to stand upon my own psychic feet as it were, but soon again I would drop into the fascinating, stupifying state of internal revelry.

"Life became a nightmare of horrid dreams, vicious and licentious thoughts, dim forebodings, and vague fears. And when my innermost soul finally revolted against the putrid effervescence of a mental, moral and psychic leprosy, and I decided to drop the whole business, to awaken and become a healthy, wholesome, constructive individual, I found alas, that I had a real battle on my hands. For to my horror I discovered that some of my faculties had almost atrophied. Concentration practically nil. Memory useless. My physical senses functioning in a dull, inactive manner.

"And so the lad of such wonderful promise, the pride of his parents, with the whole world of achievement before him, had degenerated, before the age of twenty into a mental, spiritual and moral wreck. Thank God however for the fact that within himself, he knew exactly what had to be done. He knew the ground that had to be retraced. And yet nature is very exacting in her penalties. Surely the soul has a history. And no man can deliberately tear down a structure which has taken ages to build and then expect in a day or year to rebuild anew.

"And so for years the battle has been on, up and then down, with every fibre of my being torn asunder in the process. For particularly has my pride been hurt. And many times have I been tempted to give up, to leave this physical body in the vain hope that then would my struggles be over. But full well do I realize that no man ever escapes from himself. He is his own nemesis. For as the little colored girl in the story said, "Ise

never lost, for wherever I is, thats where I am."

"And so my dear friend, I am extremely grateful for your kind help. For not only do you understand, but that which is far better is the fact that you have that peculiar yet scientific knowledge which enables me the more fully to help myself. You have encouraged me in my periods of stress and tribulation. You have taught me how, more potently to assert my own powers, in the realization that all activities are primarily activities of the soul. And that the soul generates its own vitality, and that there is nothing within nature's own limitations that man cannot accomplish providing he has the necessary understanding and puts forth the requisite effort.

"And let me assure you that there is one thing that I have learned thoroughly and that is that until one has developed a perfect self-control, until he has developed the wakeful consciousness which is at all times under his own domination, he has absolutely no moral right to experiment with unseen forces. For without the guidance of one who has been over the pathway and knows all of the intricacies of the process, he is in the greatest possible danger"—

There you are, dear boy, and I hope you will take the above letter to heart. And remember that the truly wise individual is always willing to benefit by the experiences of others, and not be like those willful fools who jump in where angels fear to tread. Yes, of course you would like to extend the limitations of your consciousness. But this you can never wholesomely accomplish until you have

learned to control your emotional nature. And the best place to start is right here in the physical body, for this is exactly where you are. For how can you ever expect to unfold and control your spiritual nature with the corresponding development of the spiritual senses until you have learned to fully control your physical nature.

So then my child, curb your petty ambitions. Let Love, Faith and Patience suffuse your consciousness, knowing full well that this physical plane of ours is just as much a part of God's great household as any so-called spiritual plane. And it can be made fully as beautiful, providing man's inner nature becomes sublimated through clean thinking, pure aspiration, and constructive living. And rest assured that just so soon as you have satisfied all the demands of the constructive principle upon the physical plane, just that soon will you have earned the right to true spiritual illumination and not before.

Sincerely your friend,

G. G.





## THE QUESTION BOX



QUESTION:

Are there different kinds of Imagination? Or, is it always defined as Spiritual Intuition?

ANSWER: *Imagination* and *Spiritual Intuition* are two very different things. Imagination is defined as "The Creative faculty of the Soul." By its exercise one may "create" all manner of fanciful imagery, and the process of *creating* is something *he* controls.

A Spiritual Intuition is a suggestion from an Individual, or individuals, on the Spirit side of life to one on this side. The individual on the physical side simply gets the suggestion, as a receiving radio gets an impulse from a broadcasting radio.

But the sender of an Intuition is on the Spirit side of life and the receiver is on the physical side. In this case the spiritual sender is the active power in the process, and the physical receiver is the passive, or receptive.

QUESTION: Is it possible for hair of a normal color to become white or gray over-night? If so what is the chemical change that occurs and the cause of it?

ANSWER: Yes, it is quite possible for hair of a normal color to become gray, or white, in a very few hours. In fact, the writer has known of two different instances where this has occurred. It is impossible for me to tell you the chemical change that takes place in the process, if any. The cause

of the change, however is in the following explanation:

The ingredient which gives hair its normal color is what scientists call "*pigment*". *Pigment* is defined as "*An organic coloring matter.*" The color of the pigment determines the color of the hair. If the pigment is yellow, the hair will be what we call "blond." If it is black the hair will be black, and the individual wearing it will be called a "brunette."

The pigment is carried into the hair by the circulation.

Whatever may stop the flow of pigment into the hair will change its color to white; because the natural color of the horny substance of which hair is composed, is itself white.

Or, if it is possible for a chemical change in the blood to destroy the normal pigment, or turn it to *white* (which seems quite possible, in the light of chemical science) that fact would have the same effect, and the hair would change to white very quickly.

A sudden and violent paroxysm of *fright*, or a violent shock of *sorrow* has been known to produce gray hair "over-night," or in a very few hours.

Whether this causes a "chemical change" in the pigment "coloring matter"; or, simply shuts off the flow of pigment to the hair, has never been determined, so far as I know. All we know is that either of these two processes would produce white, or gray, hair.

QUESTION: Why and under what circum-

stances would the *controlling* intelligence be unable to recall anything that occurred during the period of obsession?

ANSWER: It sometimes (though not often) occurs, that a hypnotist, or controlling intelligence, who is ignorant of the process, and inexperienced in its exercise—loses his self-control, and thereby his power to control the process he has invoked.

Whenever and wherever this occurs, the two individual intelligences are drawn together into what science calls a "Magnetic Vortex." Just what this involves is very difficult to express in words. But I may be able to give you a suggestion by the following illustration:

You have doubtless sat upon the shore and watched the vast body of a river flow over a dam. And you have observed that just below the water-fall often great "suck-holes" will form. Now, if there should be rubbish upon the surface of the water, you will note that often many pieces of it will be drawn into the same "suck-hole," or "vortex." Once they are drawn together, they collect in the very center, or deepest part of the vortex, and go whirling round and round, drawn so closely and firmly together that none of them can break loose, or get away from the others. But the vortex will slowly float down the river; and the farther it gets from the water-fall the more shallow it becomes; until finally the vortex flattens out and disappears. Then the particles of rubbish are released and they float away, each one in its own direction, and entirely liberated from its fellows.

Now, if you can imagine that a controlling intel-

ligence and its subject have been drawn into a "Magnetic Vortex"; you may be able to imagine also that while they are thus drawn together in its power, they both become perfectly helpless—*until* something occurs, to scatter and break up the magnetic vortex which holds them, when that occurs both intelligences are liberated immediately; and Nature restores each of them to his normal condition and to his own *Self-Control*.

It was my privilege to release two intelligences—one a spiritual control, and the other a man in the physical body—who had been drawn into such a magnetic vortex; and neither of them remembered anything that had occurred in eleven years, during which they were both held in that relation. When the vortex was broken up, they were both instantly released, and restored to their normal intelligence.

This is a phase of individual life which is of the most vital importance; and I am glad to be able to state a few of our ablest and broadest-minded physicians are beginning to investigate the subject from an angle that is sure to give them a great flood of new information and definite knowledge—if they have the courage and persistence to go on with their investigations, in the face of the ridicule and condemnation of the largest number of their fellows in the medical profession. I am beginning to feel a sense of real encouragement as to the outcome. It will be a "royal battle," but Truth is bound to win—in the final struggle. TK

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